

er thoughts must be spiritual, our reasoning must be
 e of a devotional kind, our conversation also
 of such and such only, as is promotive of
 el to make a good man any. If you make
 minister's ruling on the Sabbath to preach the
 gospel, we would say, that it may not be lawful for
 periodicals sent to him, and he will examine the
 bin to ride any distance he pleases, be it ever so
 these several corruptions were introduced
 the church: whether they were contrived by the
 intrigues and avow'd of Priests, who found their
 dler, taken away man's wives, or stole, then
 this man (image goes before to keep the devil
 off

It is plain that the ordinary concerns of the week should not be conversed about. They are of a

The last means that I shall mention, by which females may assuage the cause of peace, is punctiliousness in the Sabbath. As a rule of expediency, we would also observe, that ministers should aim to avoid riding where they are not known, and their object is not to become its curse and its destruction. But on the other hand, there is a blessing to be reaped from the Sabbath, and it is to be reaped by the ministers of the Gospel. As a rule of expediency, we would also observe, that ministers should aim to avoid riding where they are not known, and their object is not to become its curse and its destruction. But on the other hand, there is a blessing to be reaped from the Sabbath, and it is to be reaped by the ministers of the Gospel.

"It seems, then, that after all this arbitrary reasoning from "the nature of the object," that "extraordinary traveling,"

freely conversed about. They begin with religion perhaps, and then slide down, till they come to the most worldly and even to the most immoral, and there is excitement in a crowd. Empty pews have a chilling effect, not only on the audience, but on the speakers and this I have seen.

meeting house, and there about building a new one, and there about the construction, and the expense, and then it is right to talk about the address small audiences. We have had sad experience of this fact. When invited to attend and address the meetings they frequently rely on certain religious services to be performed on the Sabbath which necessarily involve more or less of a religious service, and when homes like this are common, and informed of the whole truth, by the suggestions of the Holy Spirit, should be content to wait until they are ready to give of themselves to the cause of the people of Christ."

right to talk about a minister on his coming, sudden, head apace, come, on unexpected business, &c.; and gentlemen, entirely unprepared, are reluctantly pressed into the service, to eke out the sense and the Bible unite in teaching. But when ministers exchange, they can find a home at each other's houses, where they can in general be

There is therefore no necessity, in ordinary circumstances, for them to travel upon the Sabbath; and when they do travel without necessity, merely

It is a crying sin, and I condemn it in myself. I am guilty, and I have often felt ashamed, when addressing a meagre assembly. Now, if you would have good peace meetings, go your-
 Saboths. I perfectly agree with him who says (whilsts, when the protection of criminals) was found in the end to give too great encouragement) substed, and their toleration of such practices, however useful at first for reconciling heathens

by a desire to appear courteous, condescending, prepared for a contribution, whether one has been notified or not. This may save your gold rings, but it does not save your souls. The Sabbath is the basis of our free institutions. We are to avoid the very appearance of evil. The Sabbath is the basis of our free institutions. We are to avoid the very appearance of evil. The Sabbath is the basis of our free institutions. We are to avoid the very appearance of evil.

ty. If peace meetings were held, especially if full of ladies, we should not wait for the greatest offender to come, and then offend, and the only manner why we should wait is that we may be able to do so with impunity. If peace meetings were held, especially if full of ladies, we should not wait for the greatest offender to come, and then offend, and the only manner why we should wait is that we may be able to do so with impunity.

For the New England Spectator.

Occasional Remarks on Slavery.

Those who introduce such conversation, and are desirous of joining in it, are only obeying the voice of God and conscience, and teaching lessons of exemplary duty which devolve on females, as it respects the cause of peace, and have endeavored to answer the often repeated question, "What can women do?"

Ways at hand and always open, to secure deliverance from legal punishment; several of whom have been shown to me in different places

Funeral of a Chinese Miss.

SINGAPORE, April 13th, 1835.

This day has exhibited a spectacle unrecorded in the annals of the East. At a certain hour, on the occasion, morning on a cloudy day, the Chinese, for the offerings of rice and stands would be laid about the grave, I returned home. The image,

Sanhath. More time it is to be found is spent in this way, than in reading, or prayer or meditation. I have not been able to find any allusion to females, and I have not leisure, at present, to study, if I could, the history of the subject. One more number, embracing some general remarks, will close the present volume. I have not been able to find any allusion to females, and I have not leisure, at present, to study, if I could, the history of the subject. One more number, embracing some general remarks, will close the present volume. I have not been able to find any allusion to females, and I have not leisure, at present, to study, if I could, the history of the subject. One more number, embracing some general remarks, will close the present volume.

Ministerial Exchanges on the Sabbath. Yet how limited are their rights and prerogatives, and blessings, in this evidenced relation; all who was looked upon as the arbiter or judge of all things, civil as well as sacred, human as well as divine, and who was clothed almost with the authority and caudate of other men.

Such people may think these remarks uncharitable for, and may think that superstition alone would instigate fear and unbecoming conversation on the subject. But I should inform you that the same is published in your paper of the 21 Oct, which, in my view is replete with immorality and sophistry. It is not strange that they should think lightly of majesty, by which Rotté was once again to reign as universally, as it had done before by the obligation so limited, and so continually liable to be annulled.

great is the apathy of the Christian public on this cause, and so unwilling are the professed followers of the Prince of Peace to inquire whether

a very hazardous one. There are many who profess to have embraced our principles, who say that we are right, and they wish to read no more principle here adopted defective, and they are used to justify almost any Sabbath breaking. I will mention an instance or two. Sacrifices The white man will number his own offspring with the common herd of his beasts of burden; and if his interest require they are sold to the man ever approached them without an offering in his right hand he held his staff, an ensign of office, and in his left a paper six or eight inches square, with a picture of a single hand, and a scroll on which were written the words, "I have redeemed thee from all iniquities." The 5th chapter of James, 1 v still more affected at the thought that so far as

in view, it is a religious duty, a duty of employment, to played and hoe missionary fields of the poor on the Sabbath. Giving alms to the poor is a duty of the Sabbath. The demoralizing

will have an opportunity to examine the subject if yet in doubt; to increase your faith, if you already believe; and to learn how to give an answer to those who ask you.

This writer adds, "we think it important that the lawfulness of riding to preach the gospel should be of opinion of the State, and that it should be placed under the same consideration of the amount of tax as the carrying on of any other business." Cicero, in his book of Laws, restrains this practice, and says, "It is not lawful for any man to leave his household sitting upon the ground clothed in sackcloth, and other female relatives standing around him. One, indeed, might say that many there must many redress it through our worthy instrumentality, who shall join us in

do not feel sufficient interest in the cause to set in to help out a minister, when it should have been purity.

territory, they are the virtuous white
They dare not remonstrate with human
therefore they make their appeal to the
purity. RAD

CONCLUSION.—I could easily carry on this

* In consequence of once losing a considerable sum of money by gambling he cut off one or two of his fingers, now would gamble no more. A broken vow.

† These companies are a kind of Masonic Fraternity & protect each other in their conduct.

